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MAITREYI-BRAHMANA-BHASHYA TATPARYA DEEPIKA

A famous dialogue between

YAGNAVALKYA & MAITREYI

THANJAVUR MAHARAJA SERFOJI'S
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Sarasvati Mahal Library, Thanjavur.

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I am very glad to note that Sarasvati Mahal Manuscript Library brings to the light a small but rare and worthy book named "MAITREYI-BRAHMANA BHASHYA-TATPARYA DEEPIKA" of Sri Mahadevendra Sarasvati an acclaimed exponent "Advaita Vedanta".

The Sanskrit word "BRAHMANA" means a portion of the Veda which states rules for the employment of the hymns at the various sacrifices, their origin and detailed explanations with sometimes lengthy illustrations in this shape of legends or stories or dialogues.

This book reveals the essence of dialogue between MAITREYI (The wife of sage Yagnavalkya) and Yagnavalkya the great preceptor of Advaita Philosophy. The dialogue described in chapters 2—4 and 4—5 in BRUHADARANYAKA UPANISHAD is summarized in 150 verses by Sri Mahadevendra Sarasvati.

The introduction in English provides an introductory to the essentials of Advaitha Philosophy.

I hope this book will be welcomed by the disciples and students of Advaita Vedanta. The editor richly deserves sincere appreciation.

I am thankful to Thiru S. Srinivasa Raghavan, the Administrative Officer and Thiru A. Pachanathan, the Publication Manager for their encouragement to publish rare manuscripts.

My thanks are due to the Government of India for financial assistance to publish rare manuscripts.

I congratulate the members of printing unit of Sarasvati Mahal for the appreciable printing work.

D. JOTHI JEGARAJAN, I. A. S.,
District Collector and Director
Sarasvati Mahal Library.

Thanjavur
11—7—1995

முன்னுரை

பதிப்பிக்கப்பட்டுள்ள "மைத்ரேயீ - ப்ராஹ்மண - பாஷ்ய தாத்பர்ய தீபிகா" எனும் இந்த நூல் நமது சரசுவதி மகால் நூலகத்தில் உள்ள பின்வரும் இரண்டு மூலச்சுவடிகளை ஆதாரமாகக் கொண்டது.

MAITREYI BRAHMANA BHASHYA TATPARYA DIPIKA

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Burnell's Catalogue No. 9757. Pages-35. Substance - Palmleaf. Size - 16x1½ inches. Leaves - 13. Lines: 6 to a page. Script - Telugu. No. of Granthas - 175. Author - Mahadevendra Sarasvati.

No. 1540

P. A Collection No. 5. Substance - Paper Size - 7½x3½ inches. Sheets - 19. Lines - 7 to page. Script - Devanagari. No. of Granthas - 280. Complete.

இந்த நூல் "ப்ருஹதாரண்யக உபநிஷத்"தின் 2ஆம் அத்தியாயத்தின் நான்காவது ப்ராஹ்மணத்தினை அடிப்படையாகக் கொண்டது. கருத்துச் செறிவுள்ள இந்நூலை வெளியிடும் பணியில் எனக்குப் பெரிதும் உதவியவர்கள் டாக்டர் N. வீழிநாதன், M A., Phd., D. Litt., (Head of the Dept. of Sanskrit, University of Madras) அவர்களும், டாக்டர் J. கிருஷ்ணன், M. A., Phd., (Lecturer in Sanskrit, Pondichery University, Pondichery) அவர்களும் ஆவர்.

ABBREVIATIONS

BSB	—	Sri Sankara's bhashya on the Brahmasutra.
Brh. up	—	Brhadaranyakopanishad.
Chand. Up	—	Chandogyopanishad.
KA	—	Krishnalankara.
Kau. Up	—	Kaushitakyupanishad.
MB	—	Mahabharata.
MBBTD	—	Maitreyi Brahmana Bhashya Tatparya-Dipika.
Mund. Up	—	Mundakopanishad.
R	—	Rig. Veda.
SB	—	Sankara Bhashya
SS	—	Samkshepa-sariraka.
TS.	—	Taittiriya Samhita.

***

முன்னுரை

இந்நூலில் ... ...

ஸ்ரீ சங்கர பகவத்பாதர் அவர்கள் ப்ருஹதாரண்யக உபநிஷத்திற்கான உரையை எழுதியுள்ளார்கள். அவ்வுரைக்கு ஸுரேச்வராச்சாரியார் செய்யுள் வடிவில் உரை எழுதியுள்ளார்கள். அவ்வுரைக்கு "வார்த்திகம்" என்று பெயர்.

ப்ருஹதாரண்யக உபநிடதம் 6 பகுதிகளைக் கொண்டது. அதில் இப்புகழ் பெற்ற யாக்ஞவல்க்ய - மைத்ரேயீ சம்பாஷணை அமைந்துள்ளது. அதனை ஸ்ரீமஹாதேவேந்திர ஸரஸ்வதீ எனும் யோகி எளிய ஸம்ஸ்க்ருதச் செய்யுள் வடிவில் அமைத்துத் தந்துள்ளார்கள்.

அத்வைத வேதாந்த மரபில் மஹாதேவேந்திர ஸரஸ்வதியை அறியாதோர் இல்லையெனலாம். அவர்கள் கோபால பால யோகியின் சீடரான ஸ்வயம்பிரகாசானந்தரின் சீடர் ஆவார். அவர்கள் எழுதிய "அத்வைதப்ரகாச" "அத்வைத பூஷணம்" முதலான 11 நூல்களில் இந்த மைத்ரேயீ - ப்ராம்மண - பாஷ்ய - தாத்பர்ய - தீபிகை என்பதும் ஒன்று

யாக்ஞவல்க்யர் மைத்ரேயிக்கு வழங்கிய முன்னுரையில் கூறுகிறார்) ஆத்மா என்பது சுகஸ்வரூபமே. அது சிரவண (நல்லுரைகளைக் குருமுகமாகக் கேட்டல்) மனன. (சிந்தித்தல்) நிதித்யாஸன (குருநாதரிடமிருந்து கேட்டறிந்த

வற்றை இடைவிடாது வேறு சிந்தனைகளுக்கு இடம் தராமல் ஏகாக்ரமாக ஆராய்தல்) மூலமாகவே உணரத் தக்கது. இணையற்ற - எல்லையற்றப் பேரானந்த நிலை பெற விரும்புவோர், பிற கர்ம ஜாலங்களை விடுத்தல் வேண்டும். கர்மங்களைச் செய்யும் ஜீவன் மேலும் மேலும் "பந்தத்தில்" (இல்வாழ்க்கை உறவில்) கட்டுப்படுகிறான். ஆத்மவித்யையினால் மட்டுமே கர்ம பந்தத்திலிருந்து விடுபட முடியும் என்பதால் சிறந்த ஞானிகள் கர்மங்களைச் செய்வதில் நாட்டம் கொள்வதில்லை. ஆத்ம வித்யையின் அனுபூதியால் அவித்யையும் (அறியாமை) அதன் தொடர்பானவையும் விரைவில் அழிகின்றன. மனதில் அமைதியைச் சுரக்கச் செய்கிறது, மனம் அமைதியுற்றபோது கரைகடந்தப் பேரானந்த அலைகள் வீசுகின்றன.

இந்த நித்ய ஆனந்தவடிவான ஆத்ம வித்யை (ஆத்ம ஞானம்) ஏற்படாத வரையில் "நான்" "இது என்னுடையது" "இவள் என் மனைவி" என்பது போன்ற அவித்யை (அக்ஞான)யின் சுழலில் சிக்குண்டு. மேலும் மேலும் பந்தத்தில் ஈடுபடுத்தும் செயல்களை ஜீவன் செய்பவனாகிறது.

முக்தி (பந்தத்திலிருந்து விடுபடுதல்) என்பது பணத்தாலோ அதனைக்கொண்டு செய்யப்படும் கர்மங்களாலோ ஒருபோதும் பெறக்கூடியதல்ல.

மைத்ரேயீ : செல்வம் முதலானவற்றில் ஆசையை (பற்றினை) விடுத்து விரைந்து நான் முக்தி நிலை பெறுவதற்கு உகந்த நல்லனவற்றைக் கூறியருளுங்கள்.

யாக்ஞவல்க்யர் : மைத்ரேயீ ! எந்த மனைவியும் தன் கணவனுக்கு உண்மையான மகிழ்ச்சியை இன்பத்தை அளிப்பதில்லை. பெண்கள், தமது கணவர்

மூலம் தம் விருப்பங்கள் நிறைவேறுகிறவரையில்தான் புருஷனைத் தமக்கு ப்ரியமானவன் என நினைக்கிறாள். ஆசைகள் நிறைவேறியதும் பெண்கள் அதே கணவனை நிந்திக்கின்றனர். வெறுக்கின்றனர். ஒருவன் தினமும் நல்ல ஆடைகள், ஆபரணங்கள் நறுமணம் கமழும் பொருட்கள் கொண்டு தம் மனைவியை மகிழ்ச்சியுறச் செய்ய முற்படுகிறான் என்று வைத்துக்கொள். அவை அப்பெண்ணுக்குத் திருப்தியை மனநிறைவைத் தராவிடில் அவள் அதே புருஷனை மதிப்பதில்லை. மாறாக அவமதிக்கிறாள். இவ்விதவே பிள்ளைகள் விலங்கினங்கள், செல்வங்கள் யாவுமே, தமக்கு அனுகூலமாக இருக்கிறவரை தான் அவை அன்பிற்கும் மதிப்பிற்கும் உரியவையாகின்றன. பிறயாவும் வேண்டப்படாதவையாகக் கருதப்படுகின்றன. அவை ஜீவனை மேலும் பந்தத்தில் சிக்கவைத்துச் சுழலச் செய்யும். நித்ய நிரதிசயமான ஆத்ம சுகத்தைப் பெற விரும்பினால் ஒரு போதும் அநாத்ம வஸ்துக்களில் (ஆத்மாவைத் தவிர்த்த பிற பொருள்களில்) சிறிதும் பற்று வைக்கலாகாது. அநாத்ம வஸ்துக்கள் இயல்பாகவே தீயவை, நிலைத்தவையல்ல. இன்றில்லையேல் பிறிதொரு காலத்தில் நம்மைவிட்டு விலகிச் செல்பவைதான். (தொடுவானம் போன்று) அவை பெறுவதற்கரியவைதான். ஆசையால் மனதைப் பலவித உபாயங்களால் சமாதானம் செய்வித்து ஆத்ம நிஷ்டரான ஸத்குருவின் திருவடியைச் சரணம் அடையவேண்டும். உனது ஆத்மா (ஜீவன் என்பதும்) வேதங்களாலும் வேதாந்த நூல்களாலும் தேடப்பட்டு வரும் பேரானந்தமே இயல்பாகவுள்ளதாகும்.

குருநாதரின் நல்லுரைகளை பக்தியுணர்வுடன் கேட்டு, விரிந்து பரந்துள்ள வேத-வேதாந்த நூல்களின் கருத்துக்களை ஆராய்ந்து தெளிந்து, துயர்தரும் - நிலையற்ற அநாத்ம வஸ்துக்களை விலக்கி ஆத்ம வஸ்து ஒன்றையே எப்போதும் அநுபவித்து உணருதல் வேண்டும். இதற்குக் கால நியமமோ (கட்டுப்பாடோ) இடம் பற்றிய கட்டுத்

திட்டமோ இல்லை. இடைவிடாது ஆராய்ந்து உணரும் தகைமை பெற்றவர்களுக்கு மட்டுமே ஸ்வயம்ப்ரகாசமான பேரானந்த வடிவான ஆத்ம ஞானம் சித்தியாகும். சத், சித், ஆனந்த வடிவான ஆத்ம வஸ்துவை உணர்ந்தவன் எல்லா வற்றையுமே உணர்ந்தவன் ஆகிறான்.

ஆத்ம போதம் ஏற்பட்டுவிட்டால் யாவற்றையுமே அறிந்தவனாவது எப்படி என்றால்:-

தரையில் அறை-குறை வெளிச்சத்தில் கிடக்கும் ஒரு மாலையைக் கண்ணுறும் ஜீவன் அதனைப் பாம்பு என நினைத்து (தமக்குள் தீர்மானித்து) பயந்து அலறி - மயக்க முற்றுவிடுகிறான் அல்லவா! பாம்புத் தன்மையற்ற பொருளில் பாம்பு என்ற எண்ணம் எப்படித் தவறானதோ - பொய்யானதோ அதுபோலவே நிலையற்ற - உண்மையற்ற இப்பிரபஞ்சப் பொருள்கள் யாவுமே உண்மையானவை போல் - நிலையானவை போல் தோற்றமளிக்கின்றனவே யன்றி உண்மையானவையல்ல - நிலையானவையல்ல. எதிரில் கிடக்கும் மாலையில் "பாம்பு" என்ற எண்ணம் வந்ததும் பயம் சொல் தடுமாற்றம் முதலான உணர்வுகள் ஏற்படுவதுபோல் ப்ரபஞ்ச வஸ்துக்களில் பற்றுக்கொள்ளும் ஜீவனுக்கு அந்தந்த வஸ்துக்களில் ஆசை, பேராசை, மயக்கம் போன்ற உணர்வுகள் ஏற்படுகின்றன.

ஆத்ம வஸ்துவைத் தவிர்த்து வேறு எதுவும் இல்லை. நேற்றும் இல்லை, இன்றும் இல்லை, நாளையும் இருக்கப் போவதில்லை. கண்முன் உள்ள இப்பிரபஞ்சத்தை ஆத்ம வஸ்துவைத் தவிர்த்த ஒன்றாகக் கருதுகிறவன் உண்மையில் அறிவற்றவனே. அவன் தன்னையே ஏமாற்றிக் கொள்ளுபவ னாகிறான்.

இருளில் தரையில் கிடக்கும் பழுதையைப் "பாம்பு" என்றும், சிப்பியை 'வெள்ளி' யென்றும் எண்ணுகிற

வனுக்கும் வானத்தில் மேகத் திட்டுக்களை கந்தர்வ லோகம் என்றும் எண்ணுகிறவனுக்கும், வெளிச்சம் வந்ததும் பழுதையில் 'பாம்பு' என்ற எண்ணமும், சிப்பியில் 'வெள்ளி' யென்ற எண்ணமும் விலகிவிடுகிறது, மேகம் கலைந்ததும் 'கந்தர்வலோகம்' என்ற எண்ணமும் விலகி விடுகிறது. அது போல் ஆத்மஸாக்ஷாத்காரம் ஏற்பட்டதும் கண்ணெதிரில் நிலையானவைபோல் - உண்மையானவை போல் தோற்றமளிக்கும் வஸ்துக்கள் யாவுமே நிலையற்றவைதான் - உண்மையற்றவைதான், பழுதை பாம்பாகவும், சிப்பி வெள்ளியாகவும், மேகக் கூட்டம் கந்தர்வலோகமாகவும் தோன்றியது மாயத் தோற்றமே என்ற உணர்வு ஏற்படுகிறது. எனவே இப்பிரபஞ்ச வஸ்துக்கள் யாவுமே (வானம் முதல் உடல் ஈறாகவுள்ளவை யாவுமே) நிலையானவையல்ல. நிலையானவைபோல் தோன்றுபவைதான். சைதன்யத்தின் (அறிவின்) சம்பந்தத்தினால் பலவிதமாகத் தோற்றமளிப்பவையே.

சுழல் என்றும் – 'புத்புதம்' (Bublles) என்றும் நுரையென்றும் சிற்றலை பேரலையென்றும் வெவ்வேறாகத் தோற்றம் அளிப்பவை உண்மையில் தண்ணீரேயன்றி வேறல்ல. அதுபோல் வெவ்வேறாகத் தோற்றமளிக்கும் (அறியப்படும்) இப்பிரபஞ்சமும் அறிவு வடிவமேயன்றி வேறல்ல.

'மண்குடம்' என்று வழங்கப்படும் பொருள் (article) களிமண்ணாகவோ களிமண்ணிலிருந்து வேறுபட்டதாகவோ தோற்றமளிக்கவில்லை. களிமண் - குடம் என்ற இரண்டு பொருள்களும், பசு, குதிரை போன்று வேறுபட்டதாக இருப்பின் மண்குடம் என்று வழங்கப்பட மாட்டாது. இரண்டுமே ஒன்றாக இருப்பின் (ஒரே பொருளாக) இருப்பின் இரண்டு வேறுபட்ட தன்மையுள்ள பொருளைக்

கொண்ட மண் – குடம் என்ற இரு சொற்களை இணைத்துக் கூறுவதற்கில்லை. எனவே குடமும் மண்ணும் ஒன்றே என்றோ, மண் - குடத்திலிருந்து வேறுபட்ட ஒன்று என்றோ கூற முடியவில்லை. உண்மையில் மண்ணின் ஒருவகை மாற்று வடிவமே குடம் என்ற பெயரால் அழைக்கப்படுகிறது. அவ்விதமே ஞான வடிவமான ஆத்ம வஸ்துவே பிரபஞ்சமாகப் பல பல பெயர்கள் கொண்டதாக அழைக்கப்படுகிறது. உண்மையில் ஆத்மா பெயர் எதுவும் இல்லாதது. உருவமற்றது. நிறமற்றது. அவித்யை யெனும் மாயையால் கல்ப்பிக்கப்பட்ட பல்வேறு பெயர்கள், இயல்புகள், நிறங்கள் உள்ளது போல் வழங்கப்படும் இப் பிரபஞ்சத்தில் தோன்றும் பொருள்களுக்கு ஆத்மஸ்வரூபத் தின் உண்மை நிலைய அறியாதவர்கள் அவற்றின் குணம், செயல், வடிவம், இவற்றிற்குப் பொருந்தும்படியான பெயர்கள் வைத்து அழைக்கின்றனர். ஆத்ம ஞானம் ஏற்படாத வரையில், அவித்யா கல்ப்பிதமான பிரபஞ்ச வஸ்துக்கள் யாவற்றிற்கும் மூல காரணமான மாயை ஓய்வு பெறுவதில்லை.

ஹே மைத்ரேயி! உண்மையில் நீ பிறப்பற்றவள். நீ எனது மனைவியுமல்ல. நான் உனது புருஷனுமல்ல உனக்கும் எனக்கும் உள்ள சம்பந்தம் கல்ப்பிதமே. பல விதமாகத் தோற்றமளிக்கும் இப்பிரபஞ்சம் நிலையற்றதே. அஞ்ஞானத்தின் விளைவான மயக்கத்தை விடு. நீ சுத்த - அத்விதீய (இரண்டற்ற) பரிபூர்ண ஸத் - சித் - ஆனந்த வடிவமானவள் என்று உபதேசித்தார்.

மைத்ரேயி இவ்வறிவுரை கேட்டுத் தெளிவு பெற்றாலும் சொற்ப மோஹத்தின் பயனாகப் பின்வரும் கேள்வி விடுத்தார். ஸ்வாமி! 'ஸர்வம் பிரம்ம மயம்' என்றும் சொல்லுகிறீர்கள். "வானம் முதல் உடல் வரையிலான யாவும் நிலையற்றது" என்றும் கூறுகிறீர்கள். "ஆத்மா

நித்யம்'' என்றும் "நாம ரூபங்கள் இல்லை" யென்றும் கூறுகிறீர்கள். இது எனக்கு விளங்கவில்லை. விளக்கிக் கூறுங்கள் என்று (வினவினார்).

யாக்ஞவல்க்யர் : உடலே ஆத்மா எனும் மோஹ க்ஞானம் பலமாக இருப்பதால் இந்த மயக்கம் ஏற்படுகிறது. உண்மையில் நீ - உனது ஆத்மன் (ஜீவன்) அழிவற்றதே. மாயையின் தாக்கம் விலகாத வரையில் நீ 'பெண்' என்ற எண்ணமும். 'எனது மனைவி' என்ற எண்ணமும், 'மனிதப் பிறவி'யென்ற எண்ணமும் விலகுவதில்லை. 'ஆத்மஞானம்' என்ற சூர்யன் உதயமானதும் அதன் பேரொளியில் அறியாமை இருள் முற்றிலும் விலகியதும் நீ மனிதப் பிறவி யென்ற எண்ணமும், உனக்கு ஒரு பெயர் இருப்பதாகவும், நிறம் இருப்பதாகவும் என்னுடன் சம்பந்தம் இருப்பதாகவும் உள்ள எண்ணமும் விலகுகிறது.

ஸத்ய-நித்ய-புத்த-சுக வடிவான ஆத்மா உண்மையில் பெயரற்றதுதான் - வடிவமற்றதுதான் - சொல் - மனம் இவற்றிற்கு அப்பாற்பட்டதே. இரண்டற்றதுதான். அது ஸத் (நிலையானது) சித் (அறிவு வடிவமானது) ஆனந்த வடிவானதே. இதன் பெருமையை, உண்மை ஸ்வரூபத்தை எந்தத் துணைகொண்டு அறிய இயலும்! பலனை எதிர் நோக்காத கடமையுணர்வுடனும், நம்பிக்கையுடனும் வழிபாடுகள் செய்து, பூஜிக்கப்பட்ட தெய்வத்தின் திருவருளால் நல்ல ஆசார்யனை (குருவை) அடைந்து அவருடைய கருணையால் பெறப்பட்ட திடமான ஆத்ம ஞானம் மாயையை வேரறுத்து விடுகிறது மாயை விலகியதும் தாமே யாவுமாகவும் தம்மைத் தவிர்த்த வேறு ஒன்றுமே இல்லாத பேரானந்த வடிவாகவும் ஆகிவிட்ட பிறகு ஆத்ம ஸ்வரூபத்தை எந்தத் துணை கொண்டு அறிய இயலும்!

இவ்விதம் ஸகல வேதங்களாலும், இதிஹாஸங்களாலும் யோக சாஸ்திரத்தினாலும் உறுதி செய்யப்பட்டுள்ள இந்தத் தத்வத்தைச் சுருக்கிக் கூறுகிறேன் கேள், "ஒரு ஜீவாத்மன் கர்ம பலனை எதிர்பாராமல், ஸர்வ கர்மாக்களையும் ப்ரம்மார்ப்பண புத்தியுடன் பல காலம் செய்து ஆத்ம நிஷ்ட்டரான ஸத்குருவை ஆராதித்து அவருடைய கருணையால் அமையப் பெற்ற ஆத்ம ஞானத்தால் நித்ய - நிரதிசய ஆனந்த ஞான வடிவாகவே அமைகிறான்," என்றவாறு மைத்ரேயிக்கு ஆத்ம ஞான உபதேசம் செய்த யாக்ஞவல்க்யர் பரம சாந்த நிலையில் இருக்கலானார்.

ஓம் தத் ஸத்

INTRODUCTION

Sri Sankara's commentary on the Bruhadaranyakopanishad has been commented upon by Sri Suresvara in his Vartika comprising 11,151 verses. The Bruhadaranyakopanishad consists of six chapters and the famous dialogue between Yajnavalkya and Maitreyi occurs in 2.4 and 4.5 and it provides the quintessence of the Upanishads. Sri Mahadevendra Sarasvati, in the present text, has summarized the entire teaching of the sections dealing with the dialogue between Yajnavalkya and Maitreyi in 150 verses.

In the history of Advaita Vedanta, Sri Mahadevendra Sarasvati is a well-known figure. He was a disciple of Svayamprakasananda the disciple of Gopalabalayogi.[1] Eleven of his works are known to exist.

1. Advaitagrantha,
2. Advaitaprakasa,
3. Advaitabhushana,
4. Tattvabodha,
5. Tattvanusandhana,
6. Advaitakaustubha,

7. Paramamrutam,

8. Maitreyi Brahmana Bhashya Tatparya Dipika,

9. Visvesvaranusandhana,

10. Vedantasangrahavyakhyaprakasika
and

11. Sariraka Samkshepa Vivrutti Prakasika.

Our author is known to have flourished during the seventeenth century (A.D. 1700).

Yajnavalkya in his instruction to Maitreyi emphasises the following points :

1. The self is bliss;

2. it is free from duality and the latter is non-real; and,

3. it is fit to be realized and for that purpose one must pursue Vedantic study, reflection and meditation.

We shall discuss these in detail:

1. The Bliss-Form of the Self

According to Advaita, Brahman - the only reality appears as God, the soul and the world through avidya. The world is totally indeterminable either as real or as an absolute nothing. God is a complex of Brahman and avidya and He is always aware of His identity with Brahman.

He is, therefore, ever-released The soul too is a complex of Brahman and avidya and its product-mind. It is overpowered by the influence of mind and hence it loses sight of its identity with its essential nature, namely, Brahman. It undergoes transmigration. It is to realize its identity with Brahman. Such a realization is known as self-realization. Where the latter is attained, avidya will be removed and as a result the relation of mind to Brahman will be removed Brahman then would cease to be a soul and remain in its true nature. And it is liberation.

Brahman is non-dual consciousness and bliss. The true nature of God which is consciousness and bliss is referred to as Brahman[2] and the true nature of the soul which too is consciousness and bliss is referred to as Atman.[3] The great-sayings of the Upanishad-s such as tat-tvam-asi[4] and the like convey the identity or non-difference of Brahman from Atman.

The true nature of the soul which is termed Atman and which is identical with Brahman is bliss in nature. Bliss is that with reference to which every object in the world is ancillary and which by its very existence gives up the state of being an ancillary to anything else. This description is fully applicable in the case of Atman. Hence Atman is of the nature of bliss.[5]

In ordinary experience there is love for bliss that is manifested. There is love toward one's self and on this ground it must be of the nature

of bliss. There is, of course, love toward one's son and other factors. But this love is conditional. It is because son and other factors are only the means of the manifestation of the bliss that is of the nature of the self. Yajnavalkya in his instruction to Maitreyi states that every object in this world becomes an object of love only for the sake of the self.

atmanastu kamaya sarvam priyam bhavati[6]

Earlier in the first section of the Brahadaranyakopanishad it is said that the self is the most inward principle. It is the most lovable when compared with son, wealth, etc.

tadetat preyah putrat, preyah vittat,
preyah anyasmat sarvasmat antarataram[7]

It comes to this that the self which is identical with Brahman is bliss. Since there can be love toward bliss that is manifested and since there is love toward one's self, the latter is bliss that is always manifested.

It may be asked: if the bliss that is the self is manifested even now, then there will be no difference between the states of liberation and transmigratory existence.

The Advaitins answer the above question by stating that the bliss which is the self gets itself reflected in mental states during transmigratory existence. The mental states which are the revealing media of the bliss are associated with

different degrees of purity consisting in the superiority of the sattvaguna of the mind. This is caused by the contact of mind with different pleasant objects owing to one's past merits. The different kinds of superiority are superimposed upon the bliss that is reflected in the state of transmigration.

Owing to one's past demerits. the mind comes into contact with different kinds of unpleasant objects. And the mental states are associated with different degrees of impurity consisting of the constituent of the tamo-guna of the mind. Thus the reflected images of the bliss which is the self are surpassable as they are associated with different degrees of superiority or inferiority. Therefore there is no satisfaction in bliss which is manifest in the state of transmigration. On the rise of the knowledge of Brahman, avidya is removed and all superimposition of surperiority and inferiority ceases and the superimposed surpassability is lost. There is thus the manifestation of unsurpassable bliss in the state of liberation.

To sum up this part of the discussion : the self is of the nature of bliss as it is the content of unbounded love.

2. The self is free from All Duality

In his instruction to Maitreyi. Yajnavalkya emphasizes the fact that the self which is identical with Brahman is free from all attributes.

This we know from his promissory statement that by knowing the self through vedantic study, reflection and meditation everything else will become known.[8] We have a similar promissory statement in the Chandogyopanishad where Aruni - the father asks his son Svetaketu 'Have you ever asked for that principle by knowing which that which is not heard will become heard, that which is not deliberated will become deliberated and that which is not ascertained will become ascertained.[9] These two texts convey an indentical sense, namely, that by the knowledge of self there will result the knowledge of everything. These texts are characterized as promissory statements

The import of the above promissory statements would not hold good if the world were admitted to be real independent of the self. In that case the knowledge of the self would not result in the knowledge of the world which by being independent of the self would be different from the latter. Hence it must be held that the import of the promissory statements implies that the world has no independent reality apart from the self and it is a mere appearance of the self like silver in a shell.

To the question as to how there could arise the knowledge of everything by the knowledge of the self, the Chandogyopanishad[10] provides the example of the knowledge of the effects such as pot, jar, etc., that results from the knowledge of clay. If pot were real then it will be independent

of clay and so there will not result the knowledge of pot by the knowledge of clay. Hence it must be held that pot is non-real and it does not have any independent existence apart from its cause. namely, the clay. When viewed in this light, the world—the effect does not have any independent existence apart from the self—the cause. And the knowledge of the cause would result in the knowledge of the effect. Thus it is only by admitting that the effect has no independent existence apart from the cause and so is non-real or anirvachaniya we can maintain the validity of the promissory statements.

The non-reality of the effects and the reality of the cause are affirmed in the Chandogya text:—

> **vacharambhanam vikaro namadheyam**
> **mruttiketyeva satyam॥**

The pot—the effect is merely referred to in the expression such as "The pot-exists". It is not real Further. the pot can neither be viewed as identical with or different from clay. An analysis of the perceptual experience mrudghatah affirms so. If clay and pot were two disparate objects like a cow and a horse then there cannot be the usage of the words mrud and ghata involving co-ordinate relation between each other. In the same way, if pot and clay were identical with each other then also the two words mrud and ghata cannot be used in appositional relation to each other. Hence it must be held that pot cannot be either identical with or different from pot. It is, therefore,

non-real. This is the significance of the expression vacharambhanam vikarah.

It may be asked that if pot were anirvachaniya or non real, then how are we to account for the experience. "The pot has come into existence from clay" which involves reference to the difference between the pot and the clay. It is answered that since we cannot take the pot as different from or as identical with the clay, the above verbal usage is to be considered as devoid of any content. In other words, the difference between the clay and the pot, that is, the cause and the effect too which is noticed in the verbal usage is anirvachaniya like the effect. This is the significance of the word namadheyam

The question that suggests itself at this stage is: what then is real? The Upanishad answers that it is clay alone that is real (mruttiketyeva satyam) as it exists prior to the origination of pot, at the time of the existence of pot and also after the destruction of pot. The import of this statement is that the causal factor alone is real and the effect is non-real or anirvachaniya.

It must be noted here that the clay - the cause is real when compared to the pot - the effect. And the clay is not absolutely real. It is only self - the cause of clay and other objects of the world that is absolutely real in view of its non-sublation in the three divisons of time - past, present and future. The text—mrutiketyeva satyam refers to the reality of the clay - the cause as an

example for the reality of the cause of the world, namely, the self and the text vacharambhanam vikaro namadheyam refers to the non-reality of the pot - the effect as an example of the non-reality of the world. The word eva in the expression mruttiketyeva excludes reality in respect of the effects.

An objection may be raised at this stage. The knowledge of Brahman cannot result in the knowledge of the world in all its specific aspects. For the world is an appearance of Brahman, like silver in a shell. The knowledge of the shell remove the appearance of silver and as such we do not have the knowledge of silver at all. In the same way, when the knowledge of Brahman arises, the world which is an appearance in Brahman will be removed and as such one cannot have the knowledge of the world at all. So the promissory statements which assert that by the knowledge of Brahman there would ensue the knowledge of the world are not valid.

The above objection is answered by saying that when it is said that by the knowledge of Brahman there would result the knowledge of everything what is intended to be conveyed is that there will arise the knowledge of the true nature of every object. And this knowledge is of the form that Brahman is essential nature of every object and no object has independent existence apart from Brahman

The explanation given above is based upon the teaching of the Mundakopanishad which too has a similar promissory statement. In this Upanishad, the sage Saunaka besought Angiras to impart him the knowledge of that by which everything else will become known.[12] Angiras imparts him the knowledge of the self and concludes by saying that by attaining this knowledge one would transcend the knot of avidya.[13] He has not said that by the knowledge of the self everything else will become known. And when he says that the knowledge of the self will result in transcending avidya, what he means is that everything else will become known as having no independent reality and as deriving existence and manifestation from the self. Thus the promissory statements in the Upanishad-s that by knowing Brahman everything else will become known reinforce the conclusive view of the Advaitin that the world is non-real. The self, therefore, is free from all factors and is nirvisesha.

Having thus set forth the view that the self appears as the world and the latter is not real, Yajnavalkya confirms this by stating that the objects of the world will make one who thinks that they constitute the self lose sight of one's identity with one's true nature.[14]

Yajnavalkya then proceeds to state that the essential or true nature of an object is that without which it cannot be known. When viewed in this light, the true nature of the world could be

discerned as the pure self.[15] The world does not exist independent of the self at the time of its origination. sustenance and destruction. These are explained by the illustrative examples.[16]

The varies particular notes of a drum cannot be distinguished from the general notes of the drum. In the same way, the objects cannot be distinguished from the self. On this analogy it is ascertained that the world exists in the self. It is thus: the sound of a war-drum is the general one. The sound associated with the sentiment - heroism is the particular feature. Its association with low pitch and high pitch are its further particulars. The low pitch and the high pitch are included in the sound associated with the sentiment - heroism. And it too is included in the sound of the drum Yajnavalkya gives the example of the conch. the drum and the vina with a view to emphasize that the sounds of the three are included in sound in general. The point is that the particular notes such as high pitch, low pitch etc.. are first understood as the sound of the notes associated with heroism. The latter is understood as the sound of the drum which is then understood as sound in general. Just as the series of particulars, namely, low pitch, etc., its general feature, namely, sound associated with heroism and its general feature. namely, the sound of a drum exist in sound in general, in the same way the entire world is noticed to be existing in the self which is pure consciousness. Sound in general, the sound of a drum, the sound associated with heroism and the sound associated

with low pitch and high pitch each succeeding one is not at all cognized as different from the previous one. Everything, being a variant of the general sound, is superimposed upon the latter. In the same way, since the self or sat pervades every object, the latter is superimposed upon the self. For every object it is sat or the self that is the essential nature. Yajnavalkya states that on the basis of the resoning set forth above, it is possible to understand easily that the objects of the world during the time of their existence are comprehended as associated with sat and hence the latter constitutes their essential nature.[17]

The world can be understood as superimposed upon sat at the time of its origination too. Yajnavalkya states that prior to the distinction into smoke, flame, sparks, etc., there existed only fire and not smoke, etc. In the same way, prior to the creation of the world there exists only sat.[18] Fire gives rise to smoke, etc., without any consideration for a fruit and without depending upon extraneous means or effort. In the same way the self creates the Rig-veda etc. Unlike the writings of Kalidasa and others the origination of the Veda is not preceded by the knowledge of its sense. But like breathing it comes out in an effortless manner. Hence it is said to be of non-human origin.[19] It is impossible to conveive of any object excepting the sat or consciousness.

Exactly similar consideration applies to dissolution also. In the case of the world there are

two kinds of dissolutions — one natural and the other final. The natural one is that which takes place at the end of the cosmic age. The final one is that which results from the knowledge of the self. Yajnavalkya cites the ocean and the lump of salt as the example of the natural and the final dissolution respectively.[20] Just as all sorts of water merge in the ocean. in the same way every object merges in the sat at the end of the cosmic age Water gets merged in the ocean directly and the other waters of the tributaries through Ganges and other rivers In the same way, the causal factors merge in the sat directly. And the effects merge there through their causal elements. The merger of the sense-organs must also be taken as mentioned by the mention of the merger of objects. Thus it is well-known that there is the dissolution of the entire world in sat or the self.

The example of the lump of salt is mentioned in order to prove the final dissolution. The water of the ocean when heated by the rays of the sun in the salt pans becomes solidified and is spoken of as lump of salt. When thrown into the ocean, the lump of salt is dissolved into the water when it becomes free from the heat of the sun. It is impossible to take the lump as such as before. From wheresoever one takes the water with a view to pick up the lump, then it is only the saltish taste that is experienced and not the lump as such.[21]

The water of the ocean acquires the state of the lump of the salt by the heat of the sun. In the same way, the self attains to the status of the individual soul through avidya. The self is mahat, bhuta, ananta and apaara[22] It appears as the individual soul by its association with physical body and sense-organs.[23] Sat is present everywhere and so it is conveyed by the term mahat. It is ever-existent and hence it is termed bhutam. Further it permeates everything and hence it is designated as anantam It is eternal (apara).

The individual soul is compared to the lump of a salt. It acquires the characteristics of being an agent and an experient. It is now the one who sees, hears, is a man of spiritual birth and white-complexioned. Thus the sat or the self which is pure consciousness when associated with avidya that has undergone modifications in the form of five elements appears as the individual soul. And its essential nature is to be realized through scripture. When all the false notions vanish by the rise of the knowledge that everything is the self, the notion of being an individual soul too is dissolved like a lump of salt thrown into the water. There will not be any awareness of the distinction as the individual soul and God then. It is because the cause of such a distinction, namely, avidya is removed. It is similar to the impossibility of picking up the lump of the salt when it is dissolved in the water.[24] This dissolution is final and it is characterised by the absence of any fresh birth In the case of natural dissolution, there is fresh birth since avidya is not

removed as there is the absence of the knowledge of the self.

When the knowledge of the self arises **avidya** and its effects are removed. Hence there is no manifestation of them thereafter. It should not be thought that their non-manifestation suggests that there is ignorance. It is because ignorance or **avidya** has already been removed and there is only pure consciousness which is the self. Thus when the knowledge of Brahman arises there remains pure consciousness which is the self but there is no cognition born out of **avidya**.[25]

When the self as such is not known, it appears as characterised by duality. There is then the cognition of duality in the form of an agent, experient, etc. The self attains the three designations, namely, the one who smells, the object smelt, and the act of smelling when there is the erroneous cognition of duality under the realm of **avidya**.[26] When **avidya** is removed, the cognition of duality in the form of one who smells, the act of smelling, etc., too ceases to exist. When the world has become the self in the case of one who has attained the knowledge of the self, then what should he smell and through what ?[27]

To sum up this part of the discussion: Yajnavalkya has instructed Maitreyi that the self is free from any relation to the world. But owing to **avidya** the world appears thereon and the self attains to the state of the individual soul possessing the characteristics of being an agent,

experient, etc. The soul has to realize its identity with its true nature which is the pure self.

3. Liberation And Its Means

As long as the soul is associated with the adjunct the mind, so long only is the soul, a soul. In reality, however, there is nothing like the state of being a soul apart from what is known to be such by reason of this adjunct. This relation of the mind to the pure self has but avidya as its source and this avidya cannot be removed by anything other than the knowledge of the self. Hence this association with such a limiting adjunct as the mind does not cease so long as the essential nature of the soul, namely, the pure self is not realized. Avidya, therefore, is the sourec of all evil and its removal would result in the removal of the relation of mind and its qualities like finitude, agency, etc. The soul, then ceases to be a soul, as it is manifest as Brahman in its true nature of absolute bliss and conciousness. And the self which is thus free from avidya and which is unconditioned bilss is libaration.

A) Karma not the Direct Means to Liberation

We must now consider whether karma is efficacious in bringing about liberation This, however, requires the discussion regarding the fundamental distinction between karma and jnana the distinction which is essential for the doctrine of Advaita. Karma and jnana differ in two ways both as regards their nature and their fruits. In the first place, karma is of the nature of action,

and it can be either performed or not performed, or performed otherwise. It depends upon Vedic injunctions or on the choice of a man. Jnana, on the other hand, is the result of means of knowledge Means of knowledge relate of things that are existent. So jnana cannot be made or not made, or made otherwise according to the choice of a man. but depends upon the nature of the thing in itself. and is thus always one and the same In the second place, the fruit of karma is of the nature of happiness or misery to be achieved, and it admits of various degrees or stages, these stages are the worlds of the upper, the intermediate and the nether worlds and the forms of life therein. But the fruit of jnana is the inner self identical with the supreme self - the only partless ultimate which is real, conciousness. and bliss. It must be noted here that it is only by courtesy it is said that the fruit of jnana is the inner self. Really the fruit of jnana is only the removal of avidya and when avidya is removed the inner self manifests in its true nature.

The self of this nature when freed from avidya is liberation. and it cannot be on any account the fruit of karma. For, as we have said. the fruit of karma admits of various degrees. while the self is the same always. Further. the fruits of karma are classified into four divisions (i) effcted (utpadya). (ii) obtained (apya), (iii) ceremonially purified (samskarya), and (iv) modified (vikarya). If it is admitted that liberation identical with the self is the fruit of karma, then the self must be admitted to be either effected,

o" obtained, or cermonially purified or modified. None of these holds good in the case of the self which is identical with libration.

It cannot be regarded as effected or modified' For. if these positions be admitted. then the non-permance of moksha would certainly follow. In ordinary experience. we find sour milk and the like which are modifications. and jars and the like which are effects to be non-eternal.

Nor can liberation identical with the self be regarded as a thing to be obtained; for. being one's self, it is not something to be attained by one. Even if it is held to be different from one's self, still it would not be something to be obtained; for, as it is all-pervasive like etheric space it must be understood to be ever present to everyone in its essential nature.

Nor can liberation identical with the self be regarded as ceremonially purified and therefore as depending on activity. for, cerimonial purification to an object is the result of addition of some excellence to or removal of some blemish from that object. It cannot happen in the case of liberation through addition of excellence. for, liberation identical with the self is absolute perfection and needs nothing to be added to it to make it more perfect, nor can it happen through removal of some blemish. for, liberation is identical with the eternally pure self.

It follows from this that liberation which is identical with the self cannot be brought about

directly by karma, and so we have to exclude karma as a direct means of liberation.

It is with this in view, Yajnavalkya has instructed Maitreyi that there is no possibility of attaining liberation by karma which is to be accomplished by wealth [29]

B) Karma - the remote means to the knowledge of the self

The remote means consists of the performance of duties relating to one's stage and class of life as an offering to God without any attachment toward their fruits This is known as karma-yoga Performance of karma in this manner gives rise to merit which by removing the sin present in the mind of the aspirant generates therein the desire to know the self (vividisha) and ceases to exist thereafter. Karma-yoga is thus conducive to the rise of the knowledge of the self only indirectly and not finally.

C) The Proximate means to the knowledge of the self

After the rise of vividisha, one gives up the perfomance of karma. In other words one adopts what is known as karma-sannyasaa.

Karma-sannyasa is a necessary qualification for the aspirant who enters into the study of Vedanta (sravana). reflection (manana) and meditation (nididhyasana), which too serve as the proximate means to the knowledge of the self. Of these sravana is inquiry into the import of the Upanishadic texts. It is a mental activity that leads to the determination of the import of the

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Upanishadic texts. Manana is mental activity in the form of arguing within oneself on the basis of reasonings that are in confirmity with the Upanishadic teaching after knowing definitely what the Upanishad-s teach with a view to convince oneself that that teaching alone is true. Nididhyasana is mental operation helpful to turn away the mind from external objects in order to maintain the continuity of knowledge in the form 'I am Brahman' that has arisen from sravana and manana. These three factors are refered to by Yajnavalkya in the text

> **atma va arey drashtavyah srotavyah mantavyah nididhyasitavyah.**[30]

Of these three, sravana removes the false notion that the upanishad-s do not teach the non-dual Brahman This false notion is termed pramanaasambhavana. Even after this false notion there would linger in the mind of the aspirant the doubt that the Upanisadic teaching is stultified by perception, etc. This doubt is termed prameyaasambhavana and manana removes this. The mind of the aspirant is still affiicted by the contrary notion in the form 'I am an agent. enjoyer' etc. This is known as viparitabhaavana. And this is removed by nididhyasana. When the mind of the aspirant becomes free from the pursuit of sravana, etc.. there would arise the direct knowledge of Brahman from the major-texts of the Upnishad-s.

Suresvara in his Bruhadaranyakopanishad-bhasya vartika considers that the word nididhyasana stands for the knowledge of Brahman. He is of the

view that sravana, manana and nididhyasana refered to in the Bruhadaranyaka text, namely,

> **atma va arey drashtavyah mantavyah nididhyasitavyah**[31]

are restated in the subsequent text thus :

> **atma va arey darsanena sravanena matyaa vijnanena**[32] etc.

Here nididhyasana mentioned in the earlier text is referred to by the word vijnana. The latter conveys through convention the sense of knowledge only which is free from doubt. Thus on the basis of the reference to nididhyasana by the word vijnana. Suresvara considers that nididhyasana stands for the direct knowledge of Brahman.[33]

Earlier we have said that sannyasa is the essential qualification for one to embrak upon sravana, etc. It is two-fold as one relating to the fruit and the other relating to the means thereof. Of these two, the former one is intended for those who have already attained the knowledge of the self. The latter one relates to those who seek the knowledge of the self. We shall explain this in some detail.

Vedantic study, etc.. which are the proximate means to the knowledge of the self when pursued by non-ascetics would not lead to the rise of the knowledge of the self in this life because they have not adopted sannyasa. They would attain the knowledge of the self in the next life by adopting sannyasa If, on the other hand, one pursues vedantic study, etc.. in a previous life by being an ascetic and if the knowledge of the self did

not arise then owing to some impediments, then one attains the knowledge of Brahman in the next life irrespective of the stage of life which one leads then. In the present case, Yajnavalkya who had persued sravana, etc., in his previous life by being an ascetic and who could not attain the knowledge of the self because of some impediments had attained the knowledge of the self in the next birth when he was a house-holder. He desires to abandon the house-holder's life which is characterized by the distractions of mind with a view to experience the fruit, namely, the state of jianmukti.[34] This is known as vidvat sannyaasa. The second one is known as vividisha-sannyasa and it is adopted by those who want to attain the knowledge of the self.

To sum up:

liberation which is identical with the self cannot be achieved by karma. It is the knowledge of the self that is its sole means. In order that knowledge may arise, one must pursue vedandic study, reflection and meditation by being an ascetic.

4. Conclusion

The sacred episode in the form of the dialogue between Maitreyi and Yajnvalkya in the Bruhadaranakopanishd deals with the essentials of the Advaita Vedanta, namely, that the self is of the nature of bliss and it is free from duality, the soul is the conditioned form of the self and liberation consists in remaining as the pure self, and, knowledge is the sole means to liberation.

NOTES

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॥ श्रीः ॥

॥ श्रीमहागणपतये नमः ॥

मैत्रेयीब्राह्मणभाष्य-
तात्पर्यदीपिका

प्रणम्य श्रीगुरून् भक्त्या
क्रियते पद्यरूपिणी ।
मैत्रेयीब्राह्मणालम्बि-
भाष्यतात्पर्यदीपिका ॥ -१

प्रत्यग्वस्तु ब्रह्मविद्यैकगम्यं
विद्या हृद्या सापि वेदान्तवेद्या ।
तस्मात् कर्म त्याज्यमेवात्मकामै-
रित्याचष्टे याज्ञवल्क्यः प्रियायै ॥ -२

अत्राहुर्ये ब्राह्मणानामृणानि
त्रीणि प्रोक्तान्यागमेना[1]दरेण ।
तस्मात् कर्म ब्रह्मविद्यासहायं
यावज्जीवं कार्यमेवेति केचित्[2] ॥ -३

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1. जायमानो वै ब्राह्मणस्त्रिभिर्ऋणवा(न्) जायते ब्रह्मचर्येणर्षिभ्यो यज्ञेन देवेभ्यः प्रजया पितृभ्यः / T.S. 6·3.

2. भर्तृप्रपञ्चप्रभृतयः भेदाभेदवादिनः ।

Ma i- 4

यो यो लोकः पुत्रवित्तादिलभ्यो
लब्धस्सोऽयं प्रत्यगेवानिशं नः ।
तत् किं पुत्रैः कर्मभिर्वा स्वधीतै-
र्वेदैर्वा किं कुर्म इत्यस्तु तत्तैः ॥ ४

[1]कार्यं कर्म त्याज्यमित्यप्युवाच
श्रौतं वाक्यं तद्विरुद्धं विभाति ।
किं किं साध्यं विद्यया कर्मणा वे-
त्युक्तः पुत्रं सूत्रकृच्चैवमाह ॥ -५

[2]जन्तुर्नित्यं बध्यते कर्मणाऽयं
मुक्तिर्भूया[3]द्विद्यया तु क्षणेन ।
तस्मान्नैके कर्म कुर्वन्त्यभिज्ञा
मन्दास्त्वन्ये कर्म कुर्युः सदेति ॥ -६

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1. यदिदं वेदवचनं कुरु कर्म त्यजेति च ।
कां गतिं विद्यया यान्ति कां च गच्छन्ति कर्मणा ॥
एतद्वै श्रोतुमिच्छामि तद्भवान् प्रब्रवीतु मे ।
एतावन्योन्यवैरूप्ये वर्तेते प्रतिकूलतः ॥
MB: XII. CCXlVII. 1-2.

2. कर्मणा बध्यते जन्तुर्विद्यया च विमुच्यते ।
तस्मात् कर्म न कुर्वन्ति यतयः पारदर्शिनः ॥
Ibid. V-7.

3. भूया त१ ।

किं चाविद्यामाशु हन्त्यात्मविद्या
सद्यः स्यूते [सूते] शान्तिमप्यन्तरङ्गे ।
शान्ते चित्ते तूर्णमुल्लङ्घ्य वेला-
मात्मानन्दाम्भोधिरुल्लासमेति ॥ ७

निःसीमाविर्भावगम्भीरभावे
निर्मर्यादे निर्मलानन्दसिन्धौ ।
क्वायं कर्ता कारकाणि क्व च स्युः
कर्म प्राप्यं तत् फलं वा कुतः स्यात् ॥ ८

आनन्दसन्दोहमहावबोध-
निरूर्मिनिष्यन्दसुधाम्बुराशौ ।
तदा मतिश्चोढसमस्तलोका
नौकेव मग्ना खलु भारभुग्ना ॥ ९

एषा न विद्या समुदेति यावत्
तावत् पुरो वल्गति साप्यविद्या ।
अहं ममेयं गृहिणी च कर्म
करोति भुञ्जीय फलानि चेति ॥ १०

एवं विरोधः सुतरामविद्या-
विद्याश्रयोऽयं विदुषां प्रसिद्धः ।

तस्मान्न[1] वित्ताहितकर्मसाध्या
विमुक्तिरित्याह मुनिः प्रियायै ॥ ११

अथैवमुक्ता[2] पुनराह कान्तं
विहाय वित्तादिषु सापि कामान् ।
येनाहमह्लाय[3] भवामि मुक्ता
तदेव मे ब्रूहि हितं ममेति ॥ १२

तुष्टस्ततस्तामभिनन्द्य[4] कान्ता-
मुदारधीः एषु मुनिः पुरस्तात् ।
अनात्मवर्गेषु चिराय रूढां
प्रीतिं परित्याजयितुं जगाद ॥ १३

[5]मैत्रेयि ! जाया न हि कापि पत्यौ
मुदं विधत्ते पतिकामसिद्ध्यै ।

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1. अमृतत्वस्य तु नाशास्ति वित्तेन Bruh. Up. 2.4.2

2. तथैव० त२

3. साहोवाच मैत्रेयी येनाहं नामृता स्यां किमहं तेन कुर्यां यदेव भगवान् वेद तदेव मे ब्रूहीति । Bruh. Up. 2.4.3

4. See Bruh. Up. 2.4.4

5. न वा अरे पत्युः कामाय पतिः प्रियो भवत्यात्मनस्तु कामाय पतिः प्रियो भवति । Brh. Up. 2·4·5.

किन्त्वात्ममोदाय मुदा हिताभि-

लीलाभिरानन्दयति स्वकान्तम् ॥ -१४

तावत् प्रियः स्यात् पतिरङ्गनानां

सिद्ध्यन्ति यावन्निखिलाः स्वकामाः ।

पूर्णेषु पूर्णेषु च तेषु योषा

निगर्हयन्त्येनमथ द्विषन्ती [न्ति] ॥ १५

यः प्रीणयेदन्वहमात्मजाया-

मालेपनालङ्करणादिदानैः ।

न लग्नमस्या हृदयं यदि स्या-

दयं तृणायापि तया न गण्यः ॥ -१६

[1]एवं च पुत्राः पशवो धनानि

सर्वाणि भूतानि चराचराणि ।

आत्मानुकूलानि भवेयुरिष्टा-

न्यन्यान्यनिष्टानि भवन्ति सद्यः ॥ १७

तस्मादनन्तं सुखमात्मनो ये

वाञ्छन्ति सर्वोपधिसङ्गहीनम् ।

अनात्मवर्गे खलु तैरुपेया

रतिर्न कुत्रापि कदापि क्वापि ॥ -१८

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1. न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति / Brh. Up. 2·4·5.

निसर्गदुष्टानि पराङ्मुखानि
नितान्तलोलानि दुरासदानि ।
रूढेन वैराग्यभरेण युक्तै-
रादौ नियम्यान्यखिलेन्द्रियाणि ॥ -१९

अशेषदिङ्मण्डललङ्घनैक-
जङ्घालमालोलमनार्यशीलम् ।
चेतः समाधाय शनैरुपायै-
रथाभिगम्यो गुरुरात्मनिष्ठः ॥ -२०

अतः समाधाय मनस्त्वयापि
प्रिये ! निरस्ताखिलदृश्यसङ्गः ।
आत्मा तवानन्दघनस्वभावो
मृग्यश्श्रुतीनां शिखरेषु नित्यम् ॥ -२१

[1]श्रुत्वा च भक्त्या बहुधा विचिन्त्यो
वेदानुमोदास्पदया च युक्त्या ।
शङ्काकलङ्कं परिहृत्य सर्वं
ध्येयस्ततोऽयं पुरुषः पुराणः ॥ -२२

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1. आत्मा द्रष्टव्यः दर्शनार्हः, दर्शनविषयमापादयितव्यः । श्रोतव्यः पूर्वमाचार्यत आगमतश्च । पश्चात् मन्तव्यः तर्कतः, ततो निदिध्यासितव्यः निश्चयेन ध्यातव्यः ।
SB on Brh. Up. 2·4·5.

सर्वेषु कालेषु दशासु सर्वा-

स्वभ्यासशीलैरतिलोकलीलैः ।

अनन्यभावैरयमन्तरात्मा

लभ्यो न चान्यैरपि कोटिकल्पैः ॥ २३

एवं तदन्वेषणतत्पराणा-

मध्यक्षमानन्दघनैकरूपः ।

शुद्धः स्वयञ्ज्योतिरखण्डबोधः

शिवः[1] प्रपञ्चोपशमो[2] विभाति ॥ २४

श्रुते[3] मते चात्मनि बोधरूपे

श्रुतं प्रिये सर्वमिदं मतं च ।

आत्मन्यखण्डैकरसे प्रसन्ने

दृष्टे तथास्मिन्नखिलं च दृष्टम् ॥ २५

न शङ्क्यम् अत्रावगतेऽन्यवस्तुनि

अन्यत् कथं स्याद्विदितं मयेति ।

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1. शिवः — शुद्धः सर्वदोषरहितः । KA, P. 83

2. प्रपञ्चोपशमः — प्रपञ्चाभावरूपः कल्पितपदार्थाभावस्याधिष्ठानानतिरेकात् ॥ Ib.d.

3. आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितमिति श्रुतिवाक्यस्य (Bruh. Up. 2.4.5) अर्थतोऽनुवादः ।

बुद्धे स्रगादौ [1]भुजगादि सर्वं
  बुद्धं यथा तद्वदिहोपपत्तेः ॥ -२६

नन्वस्ति वैषम्यमिह स्रगादौ
  दृष्टे न कुत्रापि भुजङ्गमोऽस्ति ।
आत्मातिरिक्तास्तु सहस्रशोऽत्र
  सन्त्येव ते ब्राह्मणपार्थिवाद्याः ॥ -२७

आत्मातिरिक्तं तु न किञ्चदस्ति
  [2]भूतं भवद्भावि च वस्तु लोके ।
यद्येतदन्यत् परमात्मनः स्या-
  न्निरात्मकं तर्हि भवेदशेषम् ॥ -२८

[3]किं चात्मभिन्नं जगदित्यशेषं
  यो वेद सर्वं तदनात्मदृष्टम् ।
[4]अनात्मबोद्धारमतीव मूढं
  तमेव कुर्यात् परिभूतमाशु ॥ २९

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1. भुजङ्गादि० त१.

2. श्रुतं त१.

3. ब्रह्म तं परादात् योऽन्यत्र आत्मनो ब्रह्म वेद इति वाक्यस्य (Brh. Up. 2·4·6.) अर्थतो अनुवादः ।

4. दृष्टमत्र त2.

रज्जौ भोगी रूप्यखण्डश्च शुक्तौ
गन्धर्वाणां पूरपि व्योमसीम्नि ।
दृष्टा यद्वद्दृष्टनष्टस्वभावा-
स्तद्वत् सर्वं दृश्यते [1]दृश्यमत्र ॥ -३०

तस्माद्ब्रह्मक्षत्रविट्शूद्ररक्षो-
यक्षाः सर्वा देवताः सर्ववेदाः ।
सर्वे लोकाः सर्वभूतानि चेदं
सर्वं यत्तत् प्रत्यगात्मायमेव ॥ -३१

आत्मैव सर्वं जगदित्यथास्मि-
न्न केवलं वेदशिरः प्रमाणम् ।
चैतन्यमात्रानुगमात्[2] समस्तं
चैतन्यमेवेति च युक्तिरस्ति ॥ ३२

यत्र[3] ग्राह्यं यत् स्वरूपं विहाय
तावन्मात्रं तद्धवेद्वस्तु सर्वम् ।

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1. योऽन्यत्रात्मनः आत्मस्वरूपव्यतिरेकेण आत्मैव न भवतीयं ब्राह्मणजातिरिति तां यो वेद तं परादध्यात् सा ब्राह्मणजातिः अनात्मस्वरूपेण मां पश्यतीति ।
SB on Brh.Up., 2·4·6.

2, कथं पुनरिदानीमिदं सर्वमात्मैवेति ग्रहीतुं शक्यते । चिन्मात्रानुगमात् सर्वत्र चित्स्वरूपतैवेति गम्यते ॥
SB on Brh. Up. 2.4.7

3. यत् स्वरूपव्यतिरेकेणाग्रहणं यस्य तस्य तदात्मत्वमेव लोके दृष्टम् ।
SB on Brh. Up. 2.4.7

अस्मिन्नर्थे सन्ति दृष्टान्तभूता
दृष्टा लोके शङ्खभेर्यादिशब्दाः ॥ ३३

नैते शक्याः शब्दसामान्यरूपं
त्यक्त्वा ज्ञातुं शङ्खभेर्यादिशब्दाः ।
हित्वा तानप्यत्र सामान्यरूपान्
युद्धाद्यर्थास्तद्विशेषा न वेद्याः ॥ ३४

ज्ञाते सर्वे शब्दसामान्यमात्रे
दुन्दुभ्यादेर्ज्ञायते शब्दसङ्घः ।
दुन्दुभ्यादेः शब्दसामान्यरूपे
ज्ञाते ज्ञातास्तद्विशेषास्तु सर्वे ॥ ३५

यत् सामान्यं यत्(त्स्व) स्वरूपातिरिक्तो
लोके कश्चिन्नास्ति यस्माद्विशेषः ।
तस्मादेते शब्दसामान्यमात्रा-
द्भिन्ना न स्युः शङ्खवीणादिशब्दाः ॥ ३६

तत् सामान्यं तत् समस्तेषु वस्तु-
ष्वत्यन्तानुस्यूतमाभाति संयक् ।
व्यावृत्ता ये ते विशेषा मृषा स्यु-
स्तस्मात् तद्वत् सर्वमात्मेति सिद्धम् ॥ ३७

सर्वेषु देवेषु समस्तवेदे-
ष्वशेषलोकेषु चराचरेषु ।
चैतन्यमात्रानुगमात् समस्तं
जगच्चिदानन्दघनस्वरूपम् ॥ ३८

पुरः प्रतिज्ञाय समस्तमात्मे-
त्यनेकभेर्यादिनिदर्शनेन ।
स्थितौ प्रपञ्चस्य निरूपितं त-
न्निरूप्यते सर्गदशासु भूयः ॥ ३९

एधोभिरार्द्रैरनिलात् समिद्धैः
धूमादयो यद्वदिहोत्पतन्ति ।
तथाविरासीन्महतः प्रतीचो
निःश्वासतुल्या निगमाः समग्राः ॥ ४०

स्वानन्दपूर्णस्य समग्रशक्ते-
र्लीलात् कटाक्षाङ्कुरलेशमात्रात् ।
प्रादुर्बभूवुः पुनरस्य सर्वा-
ण्यनेकरूपाणि चराचराणि ॥ ४१

न चात्र वेदेष्वखिलेषु कार्या
सा पौरुषेयत्वकलङ्कशङ्का ।

प्राचीनसर्गप्रलये विलीना-
नीशोयतस्तान् पुनरुज्जगाद ॥ ४२

शब्दार्थजालं सकलं विमोहा-
दध्यस्तमात्मन्यवबोधमात्रे ।
स भासयन् भानुवदात्मभासा
सर्वज्ञ इत्यात्मविदां प्रवादः ॥ ४३

अतः श्रुतिर्मातृसहस्रतुल्या
यदाह निष्कारणवत्सला सा ।
तदेव कार्यं मनुजैः प्रयत्नात्
स्वर्गापवर्गौपयिकं समस्तम् ॥ ४४

यथा विभागात् पुरतोऽपि पश्चा-
दपि स्फुलिङ्गादि न भिन्नमग्नेः ।
चिन्मात्रमेवं जगदप्यशेषं
जनैः पुरस्तादपि तत् परस्तात् ॥ ४५

सर्वं चिदेवेति कृता प्रतिज्ञा
प्रसाधिताग्न्यादिनिदर्शनेन ।
सर्गे स्थितौ चाऽथ समर्थ्यते सा
समुद्रदृष्टान्तवशाल्लयेऽपि ॥ ४६

यथा लये बुद्बुदफेनतुङ्ग-
तरङ्गमालाः सलिलावशेषाः ।
तथैव सर्वं जगदात्मलीनं
चिन्मात्रमेव प्रलयेऽपि भूयात् ॥ ४७

कुल्यानदीकूपतटाकवापी-
गता यथापः प्रलये समस्ताः ।
समुद्रमध्यं समनुप्रविष्टा
मिथस्ततो नैव भवन्ति भिन्नाः ॥ ४८

तथा जगत् सर्वमनेकनाम-
रूपक्रियाकारकभेदभिन्नम् ।
आनन्दविज्ञानघने विलीनं
ततो विभिन्नं प्रलयेऽपि भूयात् ॥ ४९

तत्रापि चैवं क्रमशोऽवसेयो
लयप्रकारो जगतां त्रयाणाम् ।
लीना भवेयुः प्रथमं विशेषाः
सामान्यरूपे तदपि स्वरूपे ॥ ५०

सामान्यरूपव्यतिरेकतस्ते
न सन्ति लोके परमार्थदृष्ट्या ।

यतस्ततस्ते क्रमशो विशेषा
विशन्ति सामान्यपरम्परासु ॥ ५१

स्पर्शा विशेयुर्मृदुकर्कशाद्या-
स्त्वगिन्द्रियग्राह्यममुं सुसूक्ष्मम् ।
स चापि सङ्कल्पविकल्परूपं
मनोऽधिगम्यं विलयं प्रयायात् ॥ ५२

स्पर्शो मनोगोचरतां गतो यः
स चापि धीगम्यममुं समीयात् ।
सामान्यकाष्ठादिगतः सुसूक्ष्मः
स्पर्शो धिया चिद्घनतामपि स्यात् ॥ ५३

शब्दादयोऽप्येवममी विशेषा
श्रोत्रेन्द्रियाद्यैर्मनसा च बुद्ध्या ।
ग्राह्येषु सूक्ष्मावयवान्तरेषु
सामान्यरूपेषु भवन्ति लीनाः ॥ ५४

कर्मेन्द्रियाणामपि गोचरा ये
क्रियाविशेषा वचनादयः स्युः ।
तेऽपि स्वसामान्यमनुप्रविश्य
प्राणात्मकत्वं प्रलये भजेरन् ॥ ५५

प्राणोऽप्यपानादिभिरात्मवर्गैः
प्रज्ञाभिधेयां धियमाश्रयेत ।
प्रज्ञापि विज्ञानघनात्मिका स्या-
दत्रापि [1]कौषीतकिनः प्रमाणम् ॥ -५६

न चेन्द्रियाणां विलयोऽत्र नोक्तः
श्रुत्येति शङ्क्यं पृथगप्रसिद्धेः ।
भूतानि संस्थानविशेषमात्रा-
द्भवन्ति हि ग्राहकरूपभाञ्जि ॥ -५७

रूपस्य संस्थानविशेषरूपो
रूपाणि गृह्णाति यथा प्रदीपः ।
भूतौघसंस्थानविशेषरूपा-
ण्येतानि गृह्णन्ति तथेन्द्रियाणि ॥ -५८

अतश्च भूतप्रलयोपदेशे
सतीन्द्रियाणां प्रलयोऽपि वेदे ।
उक्तस्ततोऽनन्तमखण्डमेकं
ब्रह्मैव पूर्णं न ततोऽस्ति किञ्चित् ॥ -५९

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1. यो वै प्राणः सा प्रज्ञा या वा प्रज्ञा स प्राणः
(Kau Up., III 3) इति कौषीतकी श्रुतिरत्र निर्दिष्टा ।

ग्राह्येषु सर्वेषु चराचरेषु
लीनेषु सार्धं करणैरशेषैः ।
कल्पावसाने परिशिष्टमास्ते
चैतन्यमानन्दघनैकरूपम् ॥ -६०

आत्मानुवृत्तेरपि चात्मजत्वा-
दात्मन्यशेषप्रलयाच्च तस्मात् ।
आत्मैव सर्वं न ततोऽस्ति किञ्चत्
कालत्रयेऽपीति विचार्यमार्यैः ॥ -६१

पौराणिकाः प्राकृतमेवमाहु-
र्लयं प्रपञ्चस्य चराचरस्य ।
आत्यन्तिको यः [1]प्रलयोऽथ माया
लये सदृष्टान्तमुदीर्यते सः ॥ -६२

सिन्धूदकं क्वापि महीविशेष-
निषिक्तमादित्यमयूखतप्तम् ।
चिरं घनीभावमुपैति भूय-
[2]स्तेजो महीभागसमागमेन ॥ -६३

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1. लयः स मा० त$_2$.

2. स्ततो मही० त$_2$.

स सैन्धवो खिल्यपराभिधेयो
घनः पुत्तः सिन्धुजले निरस्तः ।
तेजो महीभागलयादनु स्यात्
स्वयं विलीनो लवणाम्बुराशौ ॥ -६४

न सैन्धवस्यास्य घनस्य सिन्धौ
लीनस्य कोऽपि ग्रहणाय शक्तः ।
शक्तोऽस्ति चेत्तल्लवणोदमेव
गृह्णीत, न क्वापि च सिन्धुखण्डम् ॥ -६५

उपाधिभेदादुदधेर्विभिन्नो
खिल्यो यथा तद्विलयादभिन्नः ।
एवं तवात्मानमवेहि कान्ते-
ऽनन्तं चिदानन्दघनं महान्तम् ॥ -६६

इत्युक्तवन्तं पतिमाह साध्वी
कथं विरुद्धं भगवन् भवेयम् ।
जाता जगत्यत्र तवास्मि जाया
कथं चिदानन्दघना भवेयम् ॥ -६७

एवं तयोक्तो मुनिरित्यवादी-
द्द्रुद्रे समाकर्णय बोध[1]सिद्ध्यै ।

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1. ,, सिन्धौ त₂

गम्यां तवैकाग्रधियावगम्यां
    गाथां तवैकां कथयाम्यगाधाम् ॥ -६८

अस्ति प्रशस्तो भुवनेषु कश्चि-
    द्रत्नाकरो नाम यथार्थनामा ।
स्वानन्दपूर्णः सततं प्रशान्तो
    नान्तो न चादिर्न च मध्यमस्य ॥ -६९

निरूर्मिमाले नितरामलोले
    निःसीमगम्भीरतले विशाले ।
रत्नाकरेऽस्मिन्ननिलावमर्शात्
    काचित् क्वचित् स्पन्दकलाविरासीत् ॥ -७०

कलापि सा स्पन्दमयी विलासं
    याता समीराभिहता ततश्च ।
प्रादुर्बभूवुः परितोऽप्यसङ्ख्याः
    पुङ्खानुपुङ्खाः बहुशस्तरङ्गाः ॥ -७१

कालाम्बुदश्यामलकोमलानि
    जजृम्भिरे बुद्बुदमण्डलानि
प्रालेयगण्डोपनिषण्डलीला
    डिण्डीरखण्डाश्च ततोऽपवल्गुः ॥ -७२

उल्लोलकल्लोलमुदारलील-

मुदूढवेलावलयालवालम् ।

आलोलमल्यौ (?) चिलमभ्रनीलं

क्षणादभूदम्बुधिचक्रवालम् ॥ -७३

अत्रान्तरे चामृतशीतलाभिः

कलाभिरामृष्टहरिन्मुखाभिः ।

आनन्दयन्निन्दुरशेषलोका-

नाविर्बभूवोदयशैलशृङ्गे ॥ -७४

अथामलं शारदमिन्दुबिम्बं

विलोक्य सिन्धुः प्रियमात्मबन्धुम् ।

गाढं परीरब्धुमिवोर्मिहस्तै-

रुद्वेलहर्षादुदतिष्ठदुच्चैः ॥ -७५

चन्द्रोऽपि सान्द्रामृतशीकरैस्तं

करैरथानन्दकरैरुदारैः ।

आलिङ्ग्य मोहाद्विरहीव तप्तो

विवेश भूयो विरहासहिष्णुः ॥ -७६

प्रविश्य सिन्धावथ तन्मयोऽयं

चन्द्रोऽनुरागाम्बुनिधौ निमग्नः ।

सस्मार नात्मानमपि प्रमत्तो
ननर्त्त चोन्मत्तवदम्बुराशौ ॥ -७७

किं चास्य मोहाम्बुनिधावगाढे(धे)
गाढं निमग्नस्य चरित्रमिन्दोः ।
विचित्रमत्यन्तमभूतपूर्वं
दृष्टं न कुत्रापि न च श्रुतं वा ॥ -७८

एकोऽपि चन्द्रो जलधिं प्रविष्टो
मोहेन सद्यः शतधा बभूव ।
उच्चावचानि स्वयमेव भूयो
बभार रूपाणि तथापराणि ॥ -७९

वीचीषु वीचीषु जलाशयेषु
फेनेषु फेनेषु च बुद्बुदेषु ।
विलक्षणाकारविहारसान्द्राः
प्रादुर्बभूवुः शतशोऽथ चन्द्राः ॥ -८०

सर्वेऽपि तत्तत् सलिलैकलोली
भूतात्ममोहाभिहतान्तरङ्गाः ।
विस्मृत्य रूपं निजमात्रवर्गा
गायन्ति नृत्यन्ति हसन्ति [1]मन्दाः ॥ -८१

1. मूढाः तर,

कुर्वन्ति कोलाहलमेव केचि-

द्रागादिवान्ये मिथुनीभवन्ति ।

निघ्नन्ति रोषादिव केऽपि चान्यान्

धावन्ति भीता इव दूरमन्ये ॥ -८२

क्षुधाकुलाः केचिदुदारसारा

गिलन्ति सर्वानपि निर्दयास्ते ।

केचिन्निगीर्णान् पुनरुद्गिरन्ति

परे ततस्ताननुवर्तयन्ति ॥ -८३

एवं पयोराशिमुपागतानां

पूर्णेन्दुबिम्बाभपरम्पराणाम् ।

चेष्टां महामोहसमाकुलानां

निर्वक्तुमीशोऽपि भवेदनीशः ॥ -८४

को वाऽत्र सिन्धुःकतरोऽस्य बन्धुः

के वा तरङ्गाः कतमे शशाङ्काः ।

भेदः किमेषामथवाऽस्त्यभेदो

नैवाऽत्र किञ्चिद्विदितं कदापि ॥ -८५

एवं पयोधावचलेऽपि वातः

फेनादिबृन्देषु समुद्धि[स्थि]तेषु ।

तत्तन्मयः सन् विधुरेष जातो
जातेषु नष्टेष्विव तेषु नष्टः ॥ -८६

दधार रूपाणि तथापराणि
चकार कर्माणि शुभशुभानि ।
गुणक्रियारूपनिबन्धनाम-
प्यात्मानभिज्ञोऽयमदत्त संज्ञाम् ॥ -८७

एवं घनव्याकुलतामुपेतौ
परस्पराध्यासवशेन मोहात् ।
चिराय रत्नाकरपूर्णचन्द्रौ
न क्वापि विश्रान्तिमवापतुस्तौ ॥ -८८

प्राचीनपुण्येषु पचेलिमेषु
चन्द्रावतंसो भगवान् दयालुः ।
सिन्धोरथेन्दोरपि दुर्दशां ता-
मपाङ्गलीलाविषयीचकार ॥ -८९

वातास्ततस्ते निमिषेण याता
(भू)भतालयं वा भुजगालयं वा ।
शान्तास्तरङ्गाः सलिलं प्रसन्नं
लीनानि फेनैः सह बुद्बुदानि ॥ -९०

प्रशान्तकल्लोलकुलप्रचारः
प्रसन्नगम्भीरतराम्बुपूरः ।
रत्नाकरः क्षोभमुदस्य सद्यो
विश्रान्तिमात्मन्यतुलां प्रपेदे ॥ -११

चन्द्रोऽपि चन्द्रार्धकलवतंस-
कटाक्षलेशापगतात्ममोहः ।
स्वात्मानमेवाद्वयमात्मनिष्ठं
विज्ञाय विज्ञानघनो बभूव ॥ -१२

शान्ते महामोहमुधासमुद्रे
शान्ता तदेन्दोश्च विशेषसंज्ञा ।
लीनानि मायारचितानि रूपा-
ण्येकोऽवशिष्टः परिपूर्णचन्द्रः ॥ -१३

आस्तामियं तावदभूतपूर्वा
गाथावधूताखिलमोहगर्वा ।
कथामथान्यां कथयामि कान्ते
तत्तादृशीमत्र धियं विधेहि ॥ -१४

अस्त्यत्र कश्चित् भुवनत्रयेषु
स्वयंप्रकाशोऽपि सदाप्रकाशः ।

सर्वेषु सर्वत्र सदावसन्न
अज्ञातपूर्वश्च जनैरशेषैः ॥ -१५

न चास्य माता न पिता न चायं
माता पिता चास्य चराचरस्य ।
तेनैव लोकाः सकलाः सनाथा-
स्तथापि नाथं न तमाद्रियन्ते ॥ -१६

सहायभूतः ससमस्तजन्तो-
र्न चास्य कश्चिद्भुवने सहायः ।
स एव कर्ता जगतां त्रयाणां
तथाप्युदासीनतमो जगत्याम् ॥ -१७

आलोकनायैव दहत्यशेषं
पुनः स कारुण्यसुधाम्बुराशिः ।
मूर्धाविहीनोऽपि सहस्रमूर्धा
नेत्रादिहीनोऽपि सहस्रनेत्रः ॥ -१८

[1]स सर्वरूपोऽपि भवत्यरूपः
स सर्वविच्चापि न वेद किञ्चित् ।
अनन्तकल्याणगुणाकरोऽपि
भवत्ययं निर्गुणसार्वभौमः ॥ -१९

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1. सहस्ररूपोऽपि॰ ग₂.

एवंविधानेकविरुद्धधर्म-
स्वभावगम्भीरमुदारभावम् ।
परं पुराणं पुरुषं विनाऽन्या
गतिर्न कुत्रापि कदापि लोके ॥ -१००

अतस्तमेवानुसरन्ति केचित्
सिद्धा विदग्धा मुनयश्च शान्ताः ।
तमेव वेदा मृगयन्ति सर्वे
साकं पुराणागमशास्त्रवृन्दैः ॥ -१०१

सोऽयं पुराणः पुरुषः पुरासी-
दात्माभिधानो विगतद्वितीयः ।
शुद्धस्वयंज्योतिरखण्डरूपो
नान्यत्ततः किञ्चिदिदं तदासीत् ॥ -१०२

आत्मा स चाऽयं निजबोधरूपो
ऽनन्तः सदानन्दसुधाम्बुराशिः ।
स्वाविद्ययैवाऽथ ससर्ज सर्वं
व्योमादि देहान्तममुं प्रपञ्चम् ॥ -१०३

सृष्ट्वा च तत्र स्वयमेव मोहात्
प्रविश्य तत्तन्मयतामवाप्य ।
जातेषु भूतेषु ततोऽयमात्मा
तेभ्यः स्वयं चाऽपि समुत्थितोऽभूत् ॥ -१०४

एवं समुत्थाय स मूढतुल्यो
नरोऽहमाढ्योऽहमहं, द्विजादिः ।
पिता ह मे तस्य सुतश्च कर्ता
भोक्तेति संज्ञां बहुधा मुधाप ॥ -१०५

माया निजा या सुतगेहदेह-
जायाविशेषेण पुरो ननर्त ।
तामेव मोहाच्चिरमीक्षमाणः
सस्मार नात्मानमयं कदापि ॥ -१०६

माया विलासैर्मुषितोऽयमेवं
मग्नोऽपि संसारमहाम्बुराशौ ।
मज्जत्यथोन्मज्जति पारमारा-
दज्ञाय सीदन्निव रोदिति स्म ॥ -१०७

कर्माणि निर्माय शुभाऽशुभानि
फलानि तेषामवशः स भोक्तुम् ।
आकालसूत्रादपि चाविरिञ्चे-
र्बभ्राम [1]विभ्रान्त इव क्रमेण ॥ -१०८

अतः स्वमायाङ्कुरचित्तावृत्ति-
विलासजीवेशजगद्भ्रमस्य ।
चिराय पुण्याहितसाधुसङ्गा-
ज्जाता स्वभ[2]क्तिस्सुदृढा महेशे ॥ -१०९

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1. विभ्रात० त2

2. ०क्तिस्सु ह० त2

ततः प्रसादेन शिवस्य लब्ध्वा[1]
गुरुं चिदानन्दघनस्वरूपम् ।
श्रीमद्गुरूक्तोपनिषद्वचोभि-
र्विज्ञाततत्त्वः स बभूव मुक्तः ॥ -११०

कल्पान्तकालोदितकोटिकोटि-
सहस्रभानुप्रतिमात्मभासः ।
निजात्मरूपस्य गुरोः कटाक्ष-
वीक्षावधीयं विलपत्यविद्या ॥ -१११

तस्मिन् प्रसन्ने पुरतश्च दृष्टे
गुरौ परेशे परमात्मरूपे ।
कुतोऽस्य मायाऽथ कुतस्तमास्त-
विलासजीवेशजगद्भ्रमा स्युः ॥ -११२

श्रीमद्गुरोः श्रीमुखपूर्णचन्द्र-
बिम्बोद्गते वागमृताम्बुराशौ ।
चिरं निमग्नस्य कुतस्तमां वा
स्यादस्य तापत्रितयादिवार्ता ॥ -११३

सोऽयं पुराणः पुरुषः पुरासी-
दात्मा यथानन्दघनैकरूपः ।
तथैव मायाविलयादि[2]दानीं
विभाति विज्ञान[3]घनोऽद्वितीयः ॥ -११४

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1. ०लब्धा त₂ । 2. विलियादि० त₂ ।
3. ०नमयोऽद्वि० त₂ ।

ननु स्वयंज्योतिषि निर्विकारे
निरन्तरानन्दघनेऽद्वितीये ।
शुद्धे सदात्मन्यमृतादिरूपा
तमोमयी सा कथमास माया ॥ -११५

किं चानया सृष्टमिदं कथं वा
जगत्त्रयं संव्यवहारयोग्यम् ।
कथं च देहत्रितयं प्रविष्टः
पुमानयं वा परिपूरणरूपः ॥ -११६

अलुप्तचिच्छक्तिरखण्डसंवि-
दानन्दसन्दोहवपुः शिवोऽयम् ।
जुगुप्सितेऽस्मिन् जलबुद्बुदाभे
देहे कथं चात्मधियं बबन्ध ॥ -११७

तस्मादनन्ते विजरे विशोके
विशुद्धविज्ञप्तिघनस्वरूपे ।
आत्मन्यविद्यादिकथा मुधैवं
भातीति चेत् सत्यमिदं त्वयोक्तम् ॥ -११८

अथाप्यविद्यादिविकल्पनानां
जीवातुरेषा स्वयमेव माया ।
यावन्नविद्या समुदेति ताव-
द्विजृम्भते सापि विमूढदृष्टेः ॥ -११९

माया न तत् कार्यमपीह किञ्चि
द्विलोक्यते वस्तुदृशो(शा) कदापि ।
एकात्मतामेव विवक्षतीन्द्रो
माया[1]भिरित्यादि वचः श्रुतेश्च ॥ -१२०

तस्मात् प्रिये त्वं त्यज मोहमेनं
जाताऽसि न त्वं न ममासि जाया ।
नानाविधं त्वद्व्यतिरिक्तमेत-
ज्जगच्च कालत्रितयेऽपि नास्ति ॥ -१२१

मोहैकमूलं तव रूपमन्य-
न्नारीमयं तद्वदिदं जगच्च ।
बोधेन मोहे निहते विनश्य-
त्याविद्यकं सर्वमियं च संज्ञा ॥ -१२२

अतस्त्वमेवासि निरस्तमोहा
नित्या विशुद्धा विगतद्वितीया ।
सदैकरूपा परिपूर्णसच्चि-
दानन्दसन्दोहघनात्मरूपा ॥ -१२३

एवं मुनीन्द्रेण चिराय साध्वी
प्रबोधिता सा बहुभिः प्रकारैः ।
निरस्तमोहापि पुनस्तमूचे
लेशेन मोहाम्बुनिधिश्रितेन ॥ -१२४

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1. इन्द्रो मायाभिः पुरुरूप ईयते । R-VI-XLVII-18.

लीनेषु विद्याबलतोऽखिलेषु
व्योमादिदेहावधिविभ्रमेषु ।
असंज्ञतामात्मनि नित्यतां च
ब्रवीषि मोहाय कथं ममेति ॥ -१२५

तामाह कान्तामथ याज्ञवल्क्यो
कान्ते न तेऽहं [1]जनयामि मोहम् ।
स्वतस्तवात्मा न भवेद्विनाशि(शी)
विनाशकं चान्यदतोऽस्ति किञ्चित् ॥ -१२६

देहात्मभावभ्रमहेतुरेषा
माया समुल्लासमुपैति यावत् ।
तावत्तवास्तीह विशेषसंज्ञा
कन्येति कान्तेति च मानुषीति ॥ -१२७

अतः स्वविद्योदयसूर्यकोटि-
प्रकाशनिर्भिन्नसमस्तसारे ।
मोहान्धकारे तव नामरूप-
विशेषिकास्ताः विलयं प्रयान्ति ॥ -१२८

अनामरूपो मनसा गिराम-
प्यगोचरोऽनन्तसुखाम्बुराशिः ।
अशेषधीवृत्तिलयेऽवशिष्टः
शिवः प्रपञ्चोपशमः समिन्धे ॥ -१२९

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1. *न नयामि स$_2$

नन्वेवमात्मन्यपविद्धभेदे
कथं क्रियाकारकभेदबोधि ।
सर्वं प्रमाणं भवतीति चेत्त्वं
श्रूयास्तदाकर्णय सावधाना ॥ -१३०

यदा हि मायाऽऽत्मनि निर्मलेऽपि
व्योमादिरूपा बहुधोल्ललास ।
विस्मृत्य रूपं निजमप्यथात्मा
मोहेन देहात्मधियं चकार ॥ -१३१

तस्यैवमाविद्यकनामरूप-
देहादिसङ्घातकृतात्मबुद्धेः ।
सर्वं जगद्भिन्नमिवात्मनोऽभू-
देतत् क्रियाकारकभेदभिन्नम् ॥ -१३२

एवं निरूढस्य यदा ह्यविद्या
तदाऽयमल्पाकृतिरल्पदृष्टिः ।
भिन्नानि रूपाणि विलोचनाभ्यां
पश्यन् विषीदेदथवाऽभिनन्देत् ॥ -१३३

तथैव सर्वैरपि धीन्द्रियैश्च
गृह्णाति तत्तद्विषयानशेषान् ।
ततश्च जातानि सुखासुखानि
भुङ्क्ते ससक्तो विवशो विमूढः ॥ -१३४

कर्मेन्द्रियैरेष करोति नित्यं
कर्माणि वैधानि तथेतराणि ।
फलानि भोक्तुं स्वयमेव तेषां
संसारचक्रे भ्रमणं करोति ॥ -१३५

तस्मादविद्यापरिकल्पिताया-
मस्यामनात्मव्यवहारभूमौ ।
सर्वक्रियाकारकभेदबोधि
भानं चिदात्मावगमावधि स्यात् ॥ -१३६

यदा स्वकर्मादिभिरर्चितेश-
प्रसादलब्धात्मगुरुप्रसादात् ।
उदेति विद्या सुदृढा तदैषा
समूलमुन्मूलयति स्वमायाम् ॥ -१३७

रज्जौ भुजङ्गादिवदात्मविद्या-
बलेन लीना यदि साऽऽत्ममाया ।
तदैव सर्वं जगदात्मरूपं
भवेदखण्डं दृशिमात्रमेकम् ॥ -१३८

यत्रास्य सर्वं जगदात्ममात्र-
मभूत् परब्रह्मविदस्तदा तु ।
सर्वात्मकस्सर्वगतस्सं सर्वं-
मात्मेति पश्यन् स्वमहिम्नि तिष्ठेत् ॥ -१३९

[1]यदास्य कार्यं करणं न किञ्चित्
क्रियाफलं वा न ततोऽन्यदस्ति ।
तत् केन कं वा कथमत्र पश्येत्
कः केन कस्मै कमिहाथ जिघ्रेत् ॥ -१४०

नन्वेष सर्वात्मकतामुपेतः
स्वात्मातिरिक्तं यदि नैव पश्येत् ।
अस्त्वेवमन्ये तु तमेव सर्वे
पश्यन्तु साक्षादिति चेन्न चैतत् ॥ -१४१

[2]अनाविलेनैव सदात्मभासा
येनेदमाभाति जगत् समग्रम् ।
तं केन मानेन निजात्मभासं
पश्येत को वा निखिले प्रपञ्चे ॥ -१४२

यदा तु बोधेन विलाप्य सर्व-
मेकश्चिदानन्दघनोऽवशिष्टः ।
विज्ञप्तिमात्रं गलितद्वितीयं
तं केन वान्तःकरणेन विद्यात् ॥ -१४३

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1. यत्र वा अस्य सर्वमात्मैवाभूत्तत् केन कं जिघ्रेत्तत् केन कं पश्येत्तत् केन कं श्रृणुयात् तत् केन कमभिवन्देत्तत् केन कं मन्वीत तत केन कं विजानीयात् । Brh. Up. *2·4·14.*

2. येनेदं सर्वं विजानाति तं केन विजानीयात् विज्ञातारमरे केन विजानीयादिति । Brh. Up. *2.4,14.*

सर्वैश्च वेदैरखिलेतिहासैः
सिद्धं पुराणागमयोगशास्त्रैः ।
मैत्रेयि भूयः शृणु सावधाना
संक्षिप्य वक्ष्ये सकलं तवाग्रे ॥ -१४४

परस्परापेक्षतयैव सिद्धं
जगत् प्रसिद्ध्यादिकमात्ममोहात् ।
अध्यस्तमात्मन्यविभेदरज्जौ
भुजङ्गवन्नास्ति कदापि भद्रे ॥ -१४५

न कारणं कार्यमपीह किञ्चि-
न्न चास्ति बाह्यं पुनरान्तरं वा ।
किन्त्वेकमेवास्त्यनुभूतिरूपं
पूर्णश्चिदानन्दघनोऽयमात्मा ॥ -१४६

सन्न्यस्य कर्माणि चिराय सर्वा-
ण्याचार्यमाराध्य सदात्मनिष्ठम् ।
लब्धेन बोधेन भवेद्विमुक्तः
सद्यः सदानन्दघनैकरूपः ॥ -१४७

एतावदेवाऽमृतसाधनं ते
मैत्रेयि नान्यद्भुवनत्रयेऽपि ।
एवं प्रियां तामनुशास्य मौनी
स याज्ञवल्क्योऽथ जगाम शान्तिम् ॥ -१४८

श्रीमत्कृष्णपराशरपाराशर्यार्यभगवदङ्घ्रिमुखान् ।
अस्मद्गुरुवररूपानाचार्याननन्तरनुकलं कलये ॥ -१४९

क्व भाष्यमतिगम्भीरं क्व चायमतिमन्दधीः ।
तथापि परया भक्त्या यथावगतमीरितम् ॥ -१५०

इति श्रीमैत्रेयीब्राह्मणभाष्यतात्पर्यदीपिका
महादेवेन्द्रसरस्वतीकृता
समाप्ता ॥

श्रीकृष्णार्पणमस्तु ॥

॥ श्रीरस्तु ॥

॥ वर्णानुक्रमेण श्लोकसूची ॥

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